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*Powles Churchyarde, by*
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THE

# Ordinance and

## Edict, vppon the fact of the *execution of both the Religions*,

Statuted by the Bailiefes, Schepens, of both the Benches, and both the Wardens of the Citie of *Ghaunt*, by aduiſement of my Lord the Prince of *Orange*, and ſight of the three Members of the ſame Citie of Ghaunt.

Published the 27. day of December. 1578.

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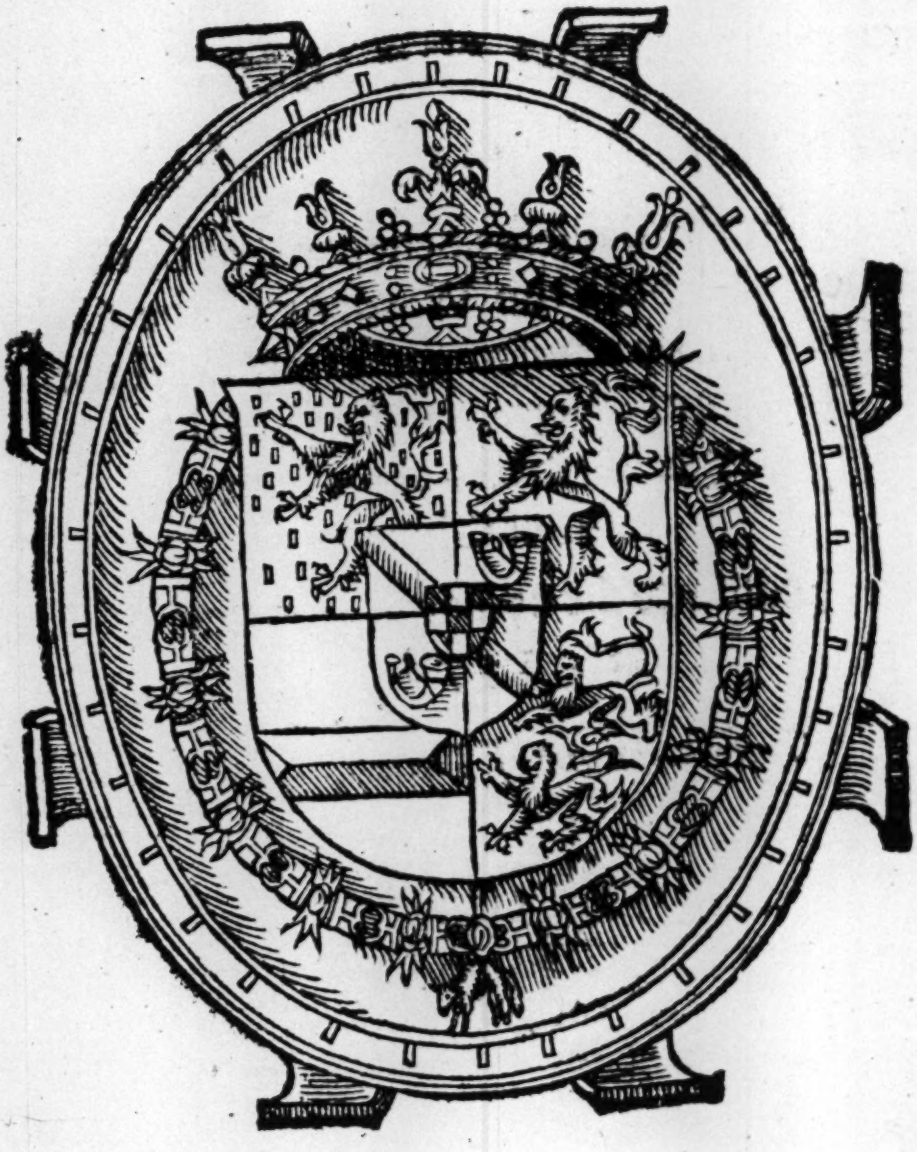

# THE

# ¶ Ordinance and Edict

vppon the fact of the execution of both the Religions, Statuted by the Bailifs Schepens of both the Benches, and both the Wardens of the Citie of Ghaunt, by aduiſement of my Lord, the Prince of Orange, and ſight of the three Members of the ſame Citie, The 27. of December 1578.

*Hereas* frō my Lord the Archeduke Matthias, Gouernour general of theſe lowe Countries, likewiſe, my Lord the Prince of Orange his Lieſetenant General, The Councel of the ſtates, and the Generall States, at diuers times haue proposed and haue ben aduiſed by diuers meanes for to voyde all the diffidence & miſtruſtings, which are daily perceiued and found to growe and augment among

the people, especiallie because of the diuersitie of Religion, and therefore shewed vnto them of al the Prouinces certaine ordinances of peaceable Religion, which (thorough subtill abusing) could not be concluded & resolued in this Citie of Ghaunt, as the quietnes of this Citie did well require: So it is, that by the mouth of the Excellencie of my aforesaid Lord the Prince of Orange, the good intention of his highnesse, by my Lords of the Counsell of state General, being wel vnderstanded, is for to set the common Burgeses and inhabitants of the said citie of Ghaunt in good and sure peace, vnitie, & quietnes, and them therein to maintaine: Also for to auoide and cut off all discordes, quarelles and variances betweene the said Burgesses, during the which no Citie or Prouince is able to take a fast and sure standing.

My Lords, Bailifes & Schepens of both the Benches, & both the Wardens of the aforesaid citie of Ghaunt, by aduisemēt, deliberation, and communication kept with the aforesaid Lord the Prince of Orange,

alſo by ſight, conſent, and true reſolution & conclusion of communication of the three members of the ſame Citie, being thereupon orderlie aſſembled, haue ſtatuted & ordeined theſe points & articles folowing.

Firſt, that within this citie of Ghaunt ſhalbe admitted the liber and free exerciſe of both the Religions, aſwell of the Reformed as of the Catholike Romiſh, and that following the ſame, they of the reformed Religon to and for the exercise & vſing of their ſaid Religion, ſhal keepe, and ſhal by theſe preſents to them bee graunted the Churches & Temples, whereas the aforeſaid religion preſently is exerciſed, to wit, the Churches of S. Johns, S. Saluators, & our Ladies church, & likewiſe the Temples of the Dominicans, Carmelits, Fulling houſe, and Weauers Chappel, where ſhall continue the libertie and freedome of their ſaid Religion.

And likewiſe, on the other part to giue full contentement to them of the Catholike Romiſh religion, ſhalbe graunted and admit-

mitted the churches hereafter specified, to wit, S. Michaels. S. Pharahilden, Saint James, S. Katherines chappell vpon the land, for the exercising of the same religiō, after the old custome: well vnderstoode, by day, & with reasonable ringing of Belles, without any processions to go without the church: neither also to go and carrie their sacraments openly and pompeously about the streetes. And if neede bee, there shalbe assigned vnto them of the Catholike Romish Religion one of the other Churches or Temples, whereas presentlie is no Religion exercised.

And as concerning the Chappels not before mentioned, standing in diuers distinct places of the Citie, they shall (for diuers considerations) bee kept locked & shutte vp, without any seruice or exercising of the reformed Religion, or of the Romish Religion therein to bee done, except it were by ordinance of the Magistrates.

As concerning the closed Cloisters, as well of men as women, they may keepe them

them selues all together assembled in their respective Cloisters or Couents, and there continue, maintaining their religion and order with closed doores, and without ringing at nightes, and nothing els. But they of the vnclosed, or open Cloisters, as well of the Friers vppon the Walles, as the blacke Nonnes, Baginnes, and all other, shall or maye not exercise the Romishe Religion in the same their open Cloisters and Couents, but they shall therevnto vse the Parishe churches vnto the Catholikes here before resigned & appointed as other pastors. Well vnderstanding neuertheles, that al those that wil depart out of the said Cloisters, & leaue their habits and orders, or giue thēselues to another state, that then shalbe giuen to them reasonable & compent maintenance to the discretion & ordinance of the Magistrates, after that they shal find and haue knowledge of the matter: without that herein shalbe comprehended anie of the begging orders, as well men as women, which do remaine without the Citie, for the lesser charges and sublevation of the poore commenaltie.

Item,

Item, there is agreed, that they of the reformed Religion, for the mainteining of their publike schooles, shal haue & kepe the Cloisters of the Augustines, Templehouse and Friers. As likewise on the other side, they of the Catholike and Romish Religion, if they likewise desire anie Schooles, shall haue and enioye for the mainteining of their schooles, the Cloister of the grey Sisters by S. James church, likewise the Cloister of the gray sisters by the Dominicanes and Merhem.

Item, for to assure sufficiently al the said statutes, as well for them of the one as for the other Religion, the one is straightlie bound to the other for doing anie hurt, let, trouble, hinderance, slaūder or harme, neither to the seruices and execution of them, aswell by the Catholikes Romish, as by the reformed Religion in anie wise.

Moreouer, it is likewise defended, for the diuersitie of the religiō, for any man to hurt, hinder, trouble, or molest by words or workes, in body or goods: neither to sell,

set forth, or cause to be solde and set forth anie enuious or spiteful pictures, songs, balades, proses or bookes, neither weare any markes or tokens, wherewith they might prouoke one another to anger, differences, or questions.

Item, euery man shall keepe him selfe from the places whereas his religion is not exercised, except he keepe himself there quietlie & honestlie, keeping him self from scandall, & rule him selfe according to the order of the church or temples where hee goeth in.

Item, that as well the Ministers & Consistorians as they of the Catholike Romish religion, shalbe bound for to keepe and behaue them selues in all modestie, quietnes, faithfulnesse and obedience, in all politike matters, without medling themselues in anie wise, in any matters of Jurisdiction, or anie matters concerning the authoritie of the Magistrates, directly or indirectly.

Defending the aforesaide Preachers, Ministers, & Consistorians, & likewise the

of the Catholike Romish religion, openlie or secretlie to speake, preach, or otherways vse anie words or talkings tending to cõmotion, strife, discord, or sedition.

But that euerie one of them keepe himselfe modestly & manerly, saying, preaching nor teaching any thing, but that which is good and conuenient to the instruction of the commonaltie, and mainteining of the peaceable vnion, concord and tranquillitie of the Citie and Countrie, which they and euerie one of them seuerally do so promise, & shall affirme by oth so to doe, & likewise to maintaine & obserue: vpon paine to them which shall transgresse therein, to forfet & be defended of their preachings, and further to be corrected and punished to the example of others.

Item, that no man shall or may worke, nor open his shops vpon these holy dayes following, to wit, All the Sundayes, two Christmasse dayes, New yeres day, the second Easter day, the second Whitsunday, our Lady day in midde August, S. Mathias day in Febru. S. Johns day in Midsommer,

sommer, S. Peter & Paul in June, Saint James day in Juli, S. Bartholomew day in August, S. Andrewes day in Nouemb. And as concerning the selling of flesshe in the Butchers hall, the old custome & common vse of this Citie shalbe obserued.

And those of both the said Religions are bounde to shewe to the Magistrates and Superioritie of the Citie, all dewe obedidience and reuerence: them also to assist as well in apprehending and punishing of all maner of seditious persons, & other offendours (being thereunto required:) & especially of the offendours and transgressours of this ordinance, as perturbatours of the common quietnes & peace, & otherways.

Item, no man of whatsoeuer religion he be, shall aduance him selfe to attempt anie thing or practise directly or indirectly against the common quietnes, welfare, and peace of the citie, but contrariwise shall euerie one with their body & goods, helpe to keepe & obserue in such state the said citie, as by this ordinance, and Edict is writen

aſwell againſt them, as alſo againſt ſtrangers, or others which would enter, inuade, ouerthrow, or do hinder in any wiſe therto.

And if it did come to paſſe, (which God forbid) that anie doe enterpriſe or attempt any ſuch like matters to the hinderance of the ſame citie, ſo ſhal euery man (hauing the knowledge thereof) be bound to giue it to vnderſtande to the Magiſtrates, vppon paine to be puniſhed as forſworne, or other wayes, according to the fact: And to the contrarie, they that ſhall giue knowledge thereof orderly, though they were culpable of the matter, ſhall not bee puniſhed or corrected.

For to aſſure all this aboue written, ſhall be ordeined by the Schepens of both the benches, & both the Wardens of this Citie eight notable, honeſt & quiet men, vz. foure of the owne, and foure of the other Religion, the which ſhalbe authoriſed for to cauſe this ordinance to be obſerued & kept: Likewiſe, to heare all the differences, queſtions, complaints on both ſides, and to take order

and

and moderate them, or if need be, to repoꝛt the same to the Bailiefes, Schepens, oꝛ Councell of the Citie.

Foꝛ the true and sure obseruation of all which pointes, & full assurance thereof to all men, shal the Bailiefes, Schepens and Councel, and the afoꝛesaid eight deputed Gentlemen appointed as Commissioners foꝛ the sure foꝛtification thereof, Likewise the Colonelles, Captains, & all other officers hauing cõmission, & do now serue, oꝛ hereafter shalbe constituted into seruice, take & receiue in their true sauegard, pꝛotection, defence and custodie, aswel the one as the other Religion: Pꝛomising wel and expꝛesslie vpon faith and othe, them to defend against all them of whatsoeuer religion oꝛ condition they bee, that would resist, attempt oꝛ claime the one anothers right, oꝛ hinder them, oꝛ offer them iniurie in bodie oꝛ goods, by anie meanes whatsoeuer.

Pꝛomising further vpon like faith and othe, that the transgressours of this Ordinance, oꝛ of anie point therof, shall straght-

lie be caused to be punished and corrected as commotioners and perturbatours of the commom quietnes and prosperitie of the Citie, or Coũtrie, or otherwayes according to the matter, shalbe punished without fauour, to the example of others.

For the obseruation of al which ordinances, shall also assist the said eight commissioners, all they of the Citie, the common Wardens and sworne of the occupations, of the Weauers. Likewise the Preachers, Ministers, and assistants of the said reformed Religion, which respectiuelie euerie one in his degree, shalbe bound to that intent, and to the effectual obseruation & performing of this ordinance, and euery point thereof, shalbe sworne by their othes in the hands of the denominated Magistrates: as likewise shalbe sworne all Spirituall persons, Capittels, Colledges & Couents of the Catholike Romish religion, with al the other Schepens of both the benches, and both the Wardens, as it shalbe most cõuenient for the obseruation thereof: All being to the end of good peace & quietnes of this

Citie,

Citie, and also for the assurance of the one Religion against the other. And consequently, to a true defence and rooting out of all doubtfulnes, mistrustings, feare and and diffidence, being the spoyle and ruine of all Cities.

Thus ordained by forme of Edict statuted by the Bailises, Scepens of both benches, and both the Wardens of the Citie of Ghaunt, The xxvii. of December, 1578.

Subsigned
Hembyze.

Published at the Thuyne of the Town or Schepenhouse of the Keure, these being present, Maister Charles of Pottelsberghe, Bailife, Mons. Anthonie Blomme, and Peter Heylinck, Schepens of the Keure, Mons. Lieuin Tayaert, and Bauduwin Mattheus, Schepens of Ghedeele of this Citie of Ghaunt, The xxvii. day of December 1578. *I being present*

HEMBYZE.